November 22, 1953

LUTHERAN WITNESS

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"Who daily loadeth us with benefits." Ps. 68:19

Letters

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BEING READY

The only part of "Ready on Monday" in the LUTHERAN WITNESS of October 11 that I take exception to is the question raised: "What about those of us who skip church 'just one Sunday during vacation'? How ready would we be on Monday?"

Our presence in church on Sunday does not open the door to salvation for us. Christ has already earned salvation for us. We are in church on Sunday not because we are afraid of a reprimand from the pastor for not being there or because our attendance is expected of us. Rather we long for the reassurance of the Gospel message. Let us enshrine Christ in our hearts. Then we shall not fear this business of "being ready."

Seattle, Wash. H. M. DEMPSTER

"DISTINGUISH CAREFULLY"

Illustrations are fine, but they can also be dangerous. The illustration on "Faith and Works" in "Loose Leaves," October 11 WITNESS, did not illustrate what the author intended, I am sure. The illustration teaches that works are necessary to salvation, which is clearly denied in Rom. 11:6. While it is true, good works are necessary, for faith that does not reveal itself by love-motivated deeds is not faith, but only knowledge, yet works do not pull half the boat, nor do they give direction to faith. Works do not in any way contribute to our salvation. It is natural for even Christians to place too high a value on good works where salvation and God's gracious will are concerned. That is because the way of the Gospel is contrary to reason and nature. Let us always carefully distinguish and separate the Law and the Gospel. Good works are priceless because they are worked in us by the Holy Spirit and because they are evidence to us and others that we are children of God.

W. T. NIERMEIER (Pastor)
Clinton, Mo.

"INFORMATION HUNGRY"

I have just finished reading the August 30 WITNESS and found it excitingly interesting, as usual.

Dr. Behnken's column regarding the position of Synod and its chaplains was so reasonable that it seems difficult to understand the unreasonableness of the Wisconsin Synod. Serving our men in the Armed Forces opens the door to serving other young men who might otherwise never hear of their Savior — or aren't they supposed to be counted among the elect?

"Mission Call," a wonderful addition to the WITNESS, gives us laymen an opportunity to view our mission opportunities from our easy chairs.

It seems as though the District conventions never get enough "spread." Perhaps this writer, a statistician, is information-hungry for statistics.

It is disheartening to view the facts of "What are we doing for Missions?" Couldn't individuals be urged to contribute more for missions by publishing District membership figures along with the respective receipts? Some must be shown that they're not doing their fair share.

Washington, D. C. E. R. S.

"LARGE AS A TOWER"

Can you tell me in what writings I can find this saying of Martin Luther: "The words 'Christ (is) risen from the dead' should be well marked and written with such large letters that each is as large as a tower; yes, even as (large as) heaven and earth, so that we see, hear, think, and know nothing else but this article."

Madelia, Minn. EDNA MUELLER

NOTE: From Luther's *Haus-Postille* — this one for Easter evening — based on the Third Article: "I believe in Jesus Christ, etc., descended into hell; the third day He rose again from the dead." Luther's *Sämtliche Schriften*, St. Louis Edition, XIII b: 1876.

"EDIFYING"

How excellent were the fine comments in the September 13 WITNESS contributed by Prof. O. P. Kretzmann in "Debate Concerning Lutheran Liturgy," and by Dr. R. Du Brau in "The Way We Say It in Church"! I certainly endorse them wholeheartedly. Our church services as we have them now are uplifting and edifying. Pray God they may so remain!

Lansing, Mich. MRS. WM. CZICH

PASTORS FOR RURAL CHURCHES

My husband and I have wondered for some time if the church couldn't still use some of its retired pastors. Couldn't places which are small and have little opportunity for missionary work be served by men who have spent their lives serving the Lord, but can't carry the load of a large church? If such an arrangement could be worked out, rural churches could be served. It would also give a much-needed greater manpower to our church. Perhaps it's worth looking into.

Austin, Tex. MRS. L. W. WICKHAM

FRIEND OF CHILDREN

It is perhaps natural that Luther should appear to us pre-eminently a hero, as Carlyle pictures him. . . .

This same Luther, who as a hero stood before emperor and empire, a man against the world, this same man was the friend of little children. What a lovely picture it is to see him standing among children, teaching them from the Catechism which he himself had prepared for them as a labor of love. a beautiful sight, charming in cor to his rugged nature and overpow mind.

May our Reformation festivals arouse us to our duty toward our dren! A secular education is not enc the religious is necessary. Unw sons and daughters of the Reform will we be if we leave the lesson o hero of men and the teacher of children unheeded.

Crown Point, Ind. WM. H. HEIDBRE

"COULD WE HAVE MORE?"

I was very glad to see the ar "How to Vary Our Common Serv found in the September 13 WIT I feel that our historic liturgy has been ignored by churchmen and lay alike. Could we have more article this type?

Akron, Ohio JAMES DOUGHER

Thanksgiving

With souls inspired and thankful he
To God, who made us all,
We pause on this Thanksgiving Day
To heed our Spirit's call.
Our gratitude to Him make known,
Our heavenly Father true,
Who gives us life and hope and fait
And earthly blessings, too.
Who gives us precious, priceless hom
And Christian parents dear
To guide, direct, and lead the way
Each day throughout the year.
For all these boundless blessings rar
That God has sent our way,
All undeserved — alone through grac
Our thanks arise today!

Katy, Tex. OLIVIA L. MA

The Lutheran Witness

Official Organ of

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A. DEVANEY

Through the merits of our Savior, which our faith appropriates, our past is clean

"Be Ye Thankful!"

By THEODORE HOYER

Professor of Historical Theology, Concordia Seminary, St. Louis, Mo.

This week is Thanksgiving week. Thanksgiving Day is known as the great American holiday, and the Pilgrim Fathers come in for a great deal of notice because they celebrated the first Thanksgiving Day. But this annual Thanksgiving Day doesn't go back farther than the Civil War. It is true that George Washington issued a call for a special Thanksgiving Day, but after him no President did so until Lincoln. The Pilgrim Fathers were pious men, and in establishing a Thanksgiving Day they followed ancient custom. Our Lutheran forefathers celebrated a Thanksgiving Day, a harvest festival, long before the Pilgrims. And in Jesus' day the Jews celebrated a harvest festival that dates back to Moses. Since special days for giving thanks were ordained by God, such a custom is not only ancient but also God-pleasing. And yet this one Day of Thanksgiving is to remind us merely what we should do daily. Thanksgiving is part of our Christian life.

Chief Reason for Thanksgiving

The reason for us to be thankful chiefly that we are Christians and not pagans. We Christians have the true philosophy of life. Our conscience is clear, not because we loved God but because He loved us and sent His Son to be the Propitiation for our sins. Through the merits of Jesus Christ, our Savior, which our faith appropriates, our past is clean. A Christian is that most fortunate of all men who sees nothing in his past life that need worry him. He has that great Friend and Brother who every evening of the Christian's life wipes his slate clean and every morning gives him a new, clean page to write on. We can enjoy the present because we have no fears for the future.

True Perspective of the Christian

Our Christianity gives us a true sense of proportion, a true perspective. I can take you to a place in Denver in which you have not only the entire city spread out at your feet, but you have a panorama of 150 miles of snow-capped peaks. And yet, step behind the shabbiest shack in the back alleys, and it hides all that glory of the Rocky Mountains from your eyes. And so there are people who see nothing in life but bread and butter. These loom so big in their eyes that they forget everything else. And so it grates on their nerves when they hear the Apostle say, "Be ye thankful." For what? For high prices? For a poor job, or none at all? For exorbitant taxes? For extravagance and graft and profiteering in high places? What for?

We are not insensible to the needs of the body. These needs are very real, but we believe that our heavenly Father knows that we need all these things, and we believe that He never will forget us. However, we see these bodily needs as they really are. We do not let them wipe out from our consciousness the things that are even greater, that are vastly more important. What would it profit a man if he gained the whole world and lost his own soul? First things first: the kingdom of God and His righteousness. And so we recognize that the chief reason, the highest reason, for which we are thankful to God is this, that by His grace we have found His righteousness and His kingdom.

The Christian Walks by Faith

The world walks by sight; Christians walk by faith. We know that not all things in life are good. Only a muddle-headed man would say so. We know that not all our wishes will be fulfilled, but we give thanks to God for His gifts even though some things are not the way we should like to have them; even though sometimes we suffer disappointment. We do not enjoy cross and affliction when it comes upon us. We are human. But we know that all things will work together for good to them that love God. That is our philosophy of life, and that is what we are grateful for.

The author of one of the *Portals of Prayer* reminds us that real thanksgiving is not so much the searching out of new blessings as it is rather the remembering of our everyday blessings with a new sense of appreciation. Let us remember the old blessings that we have always had and never lack. We know that God loves us. We know that in the Father's love there will never be any change or doubt. We walk by faith, and faith sees the end to which all things must work, a blessed end.

So be ye thankful!

Lord, I will tell, while I am living,
Thy goodness forth with every breath
And greet each morning with thanksgiving
Until my heart is still in death;
Yea, when at last my lips grow cold,
Thy praise shall in my sighs be told.

More Power to You

By RUDOLPH NORDEN
Editorial Assistant, Student Service Commission, Chicago

On a plot of ground near Chicago's famed Soldiers Field, General Motors recently staged a multi-million-dollar "World's Fair of Power." The magnificent show, called "Powerama," featured the diesel engine as the star. The immediate occasion for this technological fair was the completion of the 100-millionth diesel horsepower unit by G. M. On display were all types of machines powered by Dr. Rudolph Diesel's invention of 1892: mammoth road building equipment, farm tractors, trucks, buses, locomotives, submarines, sawmills, cotton gins, and aircraft.

"Powerama" also afforded a glimpse into the future. There were futuristic exhibits, a Kitchen of Tomorrow, experimental automobiles with turbine engines, and a "dream train."

Evaluating the Power Display

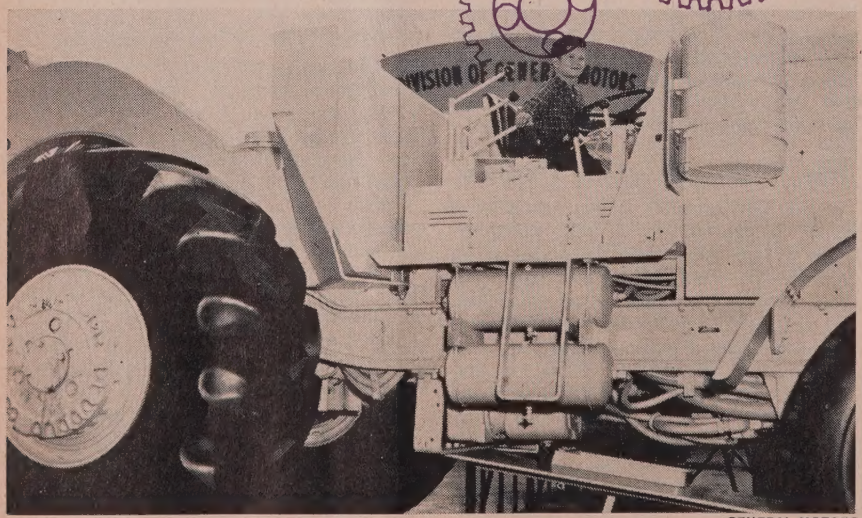
A person visiting the show came home deeply impressed. In the wake of the initial excitement, however, sobering reflections stirred the mind. Here was more than what met the eye.

To be sure, the utilized powers of nature are a potential blessing to mankind. They relieve the tedium of manual labor and the discomforts of travel. Diesel engines have helped to turn the wheels of industry, to bring more land under cultivation, to build roads, and to render many other services. The good to which mechanical power can be put is inestimable.

At the same time there are disquieting overtones in the triumphant songs of power and progress. We ask: Is this an age when the machine supersedes man? What happens to manpower and woman power amid the many references to mechanical horsepower? One thing is sure: In many areas of life the machine can never eliminate the human being. It is not horsepower that puts a baby to bed or performs other acts of human tenderness. In the home, for example, machine power cannot replace mother power. In mechanics, as in the magic of the ancient Egyptians, there comes a time when man confesses: "This is the finger of God."

Too Much Power?

Another footnote to the power punch line reminds that nowadays there is more automotive power than man can use. Motorists realize this on Sunday afternoons when long lines of cars are stalled bumper to bumper on traffic-troubled thoroughfares. Of what use is the stepped-up horsepower of engines under the hood when the trip is "stop and go" all the way? Of what use is speed in airplane travel when man doesn't know what to do with the time he saves? Our generation is going places with increasing rapidity, but *why* get there faster? The General Motors display in Chicago also featured a "speed walk," which is a moving sidewalk enabling pedestrians to cover more ground in their mad rush hither and yon. Again the question: Why walk faster?



GENERAL MOTORS

A small boy tries the controls of a big road scraper at the Powerama in Chicago

Engines of War

"Powerama" revealed also the d
sel-driven juggernauts of war a
destruction: tanks, submarines, a
craft, and guided missiles. Th
mechanized instruments of warfa
are a grim reminder that natur
power is being harnessed also
wreak havoc on the human race. N
more mechanical power in the m
chine but more moral power in m
is needed to keep our world sane.

Power of God

When properly used, power-driv
machinery can literally move mou
tains and change the course of rive
to improve living conditions, but
the moral and spiritual realm it
utterly impotent. All the power
can generate cannot improve chara
ter, change the heart, or convert o
sinner. Only the Gospel of Jes
Christ is the power of God unto sa
vation. The new life in man is nev
achieved "by might, nor by powe
but by My Spirit," says the Lord.

It behooves us, as Christians, n
to stand in too much awe before th
god Power and the kindred gods
Speed and Progress, but to seek sa
vation in Him to whom all power
given, even Jesus Christ, who is "th
Head of all principalities and power

Power in Faith

Tomorrow gas-turbine engines ma
replace piston motors, and atomic en
ergy appliances may come into gen
eral civilian use. Every developmer
gives more physical power to man. I
will be a great age if man grows com
mensurately with each grant of powe
and applies it to human welfare an
the extension of Christ's kingdom
The stewardship of nature's power
will be required of us. All the whil
man's greatest spiritual power come
from faith in God's eternal Word
which is "quick and powerful." I
man makes contact with this divin
dynamo by faith, he will likewise b
strong. His faith, though often re
sembling a mustard seed, will have al
the potency ascribed to it by Jesus:
the power to remove mountains.

There is power for mankind in
every age of faith, because the dy
namic of God is operative through
frail human beings. The final outcome
must be that people look not to them
selves and their works but to God
whose is "the kingdom and the *power*
and the glory."

How Did We Get the Bible?

By ARTHUR F. KATT

Member of Advisory Committee on English Bible Versions (Board for Parish Education)
Pastor, St. Peter s Church, Shaker Heights, Ohio

eries of articles written at the request and published with the subsequent approval of the Advisory Committee on English Bible Versions

I. Classification and Evaluation of Manuscripts

Uncials and Cursives

Uncials," or "majuscules," are Greek New Testament manuscripts written mostly *before* ninth or the tenth century A. D., en most generally only capital ters were used throughout each rd, as when we block out the rd "BIBLE." "Cursives," or "miscules," are Greek New Testament nuscripts written mostly *after* the th or tenth century A. D. By en there had been developed a rsive script, as when in English ndwriting today we tie together in ipt the letters of the word *"Bible."* hile other determining factors are o taken into consideration, the ative age of Greek New Testaent manuscripts can thus already determined with some degree of curacy by the kind of lettering ed. Capital-letter "uncials" are, nerally speaking, the earlier manuipts written *before* the ninth or th century. Scripture-written ursives" are as a rule the later nuscripts written *after* the ninth tenth century.

Quantity or Quality?

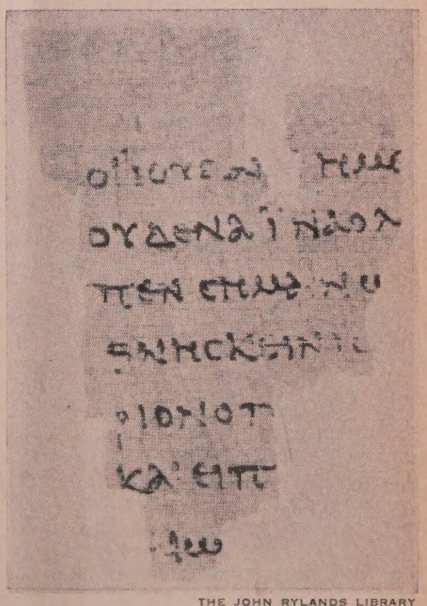
There was a time when it was mmonly thought that a Bible "vart" (that is, a word, or phrase, or rse, differing from other readings) pported by the most manuscripts ould be given the preference. In s wise the so-called *Textus Reptus,* which held sway as a sort of uthorized" Greek New Testament t for nearly four hundred years om Luther's time to the end of the neteenth century), was largely demined. Since nearly all the manuipts available in the sixteenth cenry were "cursives" dating from the elfth to the fifteenth century, these re self-evidently in the great jority and were thus regarded as ing authoritative.

The discovery largely within the t 50 to 100 years of much earlier New Testament manuscripts (214 early uncials plus 53 still earlier papyri, over against 2,500 much later cursives) tends to show that not number but age is the more important factor in determining the value (accuracy and reliability) of Biblical manuscripts. Three good manuscripts of the fourth or the fifth century are regarded as of much greater value than dozens, or even hundreds, of copies made in the thirteenth or the fourteenth century. These latter may be largely copies of the same or similar late copies, perpetuating the same mistakes. The former are much closer to the original source in point of time. The possibility and likelihood of errors creeping into the text are not nearly so great in these early manuscripts as in copies made a thousand years later, with dozens, even scores, of intermediate copies forming the links of the thousand-year-old Biblical transmission chain.

Three Very Old Manuscripts

Codex Sinaiticus: The account of the strange discovery one hundred years ago of this most valuable early fourth-century codex, or manuscript, rivals the almost incredible story of the discovery in 1947 of the Old Testament "Dead Sea Scroll" of Isaiah, which is believed to date back to the second century before Christ. Konstantin von Tischendorf was one of the many Biblical archaeologists of the nineteenth century who relentlessly searched for old Bible manuscripts. His search led him in 1844 to an old Eastern monastery, Saint Catherine's (founded A. D. 530 by Emperor Justinian), at the foot of Mount Sinai in the Arabian desert. Not only was the physical approach difficult (the monks had to pull him up with ropes), but it had been even more difficult to win the good will and confidence of the monks themselves. Examination of the monastery library yielded no important results, but examination of the contents of a large wastebasket did. There, at the bottom of the rubbish container, Tischendorf found in discard 129 leaves of old Greek writing on fine vellum (parchment made of antelope skin). Casually he asked for permission to take these sheets to his lodging for further examination and study. He soon found that they were parts of a very old Greek translation of the Old Testament, but further search for the remaining sheets proved fruitless, and Tischendorf feared that they had already been destroyed, for he had been told that many similar sheets had been burned. He was given 43 of the 129 sheets, and they are now in the library of the University of Leipzig. Nine years later Tischendorf visited the monastery again in search of the 86 leaves he had seen but had not acquired. But no one seemed to know what had happened to them, they seemed to have disappeared, and Tischendorf mourned their loss. Six years later he tried his luck once more, and this time his long efforts were at length crowned with unhoped-for success. On February 4, 1859, on the very eve of his departure, having abandoned all hope, the German scholar quite unexpectedly was shown a stack of old sheets wrapped in a red cloth. There he saw not only the 86 missing leaves, but all the remaining pages of this ancient Bible, including almost unimpaired the entire New Testament plus some valuable second-century writings. Through the good offices of Czar Alexander II of Russia, general protector of the Eastern Orthodox Church, the precious manuscript was

(Continued on page 11)



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A Fragment of the Fourth Gospel, a Papyrus Codex, Portions of John 18:31-33

Your SYNOD

THE PRESIDENT

The Hon. Wisconsin Synod has insisted repeatedly that our Synod should discontinue negotiations with the American Lutheran Church. The chief objections are: 1) The statement adopted by the American Lutheran Church at its Sandusky, Ohio, convention in 1938: "We are firmly convinced that it is neither necessary nor possible to agree in all nonfundamental doctrines"; and 2) A statement of the Fellowship Commission of the American Lutheran Church in 1947: "We hold that slight divergencies in language and point of view between the Brief Statement and the Declaration all lie in areas where there exists an allowable and wholesome latitude of theological opinion on the basis of the teachings of the Word of God."

1939 Wisconsin Synod Resolution

After endorsing the stand taken by its regular committee, which stated that the Brief Statement and the Declaration of the American Lutheran Church are not acceptable as a doctrinal basis, the Wisconsin Synod at its 1939 convention adopted the following:

"We hold:

"a) that the Sandusky resolutions and the Pittsburgh Agreement [the Agreement reached between representatives of the American Lutheran Church and the United Lutheran Church of America chiefly on the doctrine of inspiration] have made it evident that there was no real doctrinal basis for church fellowship between the Honorable Synod of Missouri and the American Lutheran Church;

"b) that under existing conditions further negotiations for establishing church fellowship would involve a denial of the truth and would cause confusion and disturbance in the church and ought therefore be suspended for the time being."

Our Committee on Doctrinal Unity realized that the statement "would involve a denial of the truth" was strong language and should not be used. However, our Committee did not remain silent, but took up the objections voiced by the Wisconsin Synod with the Fellowship Commission of the American Lutheran Church. The Sandusky convention had adopted also this statement: "Nevertheless we are willing to continue negotiations concerning the points termed in our Declaration as 'not divisive of fellowship and recognized as such by Missouri Synod resolutions."

Our Committee was assured that the Sandusky resolutions referred not to nonfundamental doctrines in general, but to the four or five points mentioned in the Declaration of the American Lutheran Church. In fact, in 1940 the convention of the American Lutheran Church adopted the following: "We declare that by including this or a similar statement we did not want to cast any doubt on the binding force of any Biblical statement. We concur with our Commissioners and say, 'to be sure, everything that Scriptures teach is God's Word and therefore binding.' However, for clarity's sake we add: Not every traditional explanation of a Scriptural statement is binding. . . ."

Permit me to mention that in view of the 1940 American Lutheran Church resolution our Committee held that it did not "involve a denial of the truth" to continue negotiations. In the negotiations which followed there was no "denial" and no compromise of the truth, as may be seen from the statement prepared by the joint committees and adopted both by the American Lutheran Church and by our Synod:

"It is the duty of the Church to be faithful to its Lord and His Word in all its testimony of His truth at all times and to avoid and combat error. It is the duty of the Church to mold and keep its practice in conformity with the Lord's directives in the Holy Scriptures. Therefore we dare not condone error or have altar and pulpit fellowship and unscriptural co-operation with erring individuals, church bodies, or church groups that refuse to be corrected by God's Word . . . " Common Confession, Part I, IX (5).

The 1947 "Friendly Invitation"

First of all it should be noted that this invitation, quoted above, was an action taken by the Fellowship Commission. To my knowledge no convention of the American Lutheran Church passed any such official resolution.

In August 1951 the Wisconsin Synod adopted the following resolution:

"a. That we direct the attention of our sister Synod of Missouri to the position which the American Lutheran Church has taken in the 'Friendly Invitation' of March 4, 1947, with the remark contending for 'an area where there exists an allowable and wholesome latitude of theological opinion on the basis of the teaching of the Word of God' and that we indicate to The Lutheran Church — Missouri Synod that this position of the American theran Church challenges the cla and therefore the authority of the Sc tures (Ps. 119:105). This can only ca confusion and disturbance in church. Therefore negotiations sho be suspended.

"That we further indicate to sister Synod of Missouri that not u the American Lutheran Church rec nizes this as the basic problem wh must first be considered and settled, v the obstacle to the renewal of doctri discussions have been removed."

Our people should know that Committee on Doctrinal Unity was no means silent about the statem quoted from the "Friendly Invitatio It discussed the matter thoroughly. T result of this discussion was the ad tion of the following statement in t Common Confession, Part II, VIII B (7): "Ultimately all the doctrines of t Holy Scriptures have an organic co nection with the central theme of t Scriptures, which is the Gospel. A d nial of any teaching of the Scriptur involves a mutilation of, and departu from, the complete Gospel, and it is f this reason that a full and common ob dience to the Holy Scriptures is an i dispensable requisite for church fello ship. It is impossible to recognize equally valid such confessions as a mutually contradictory. The validity a confession is established not by th mere claim that it is in harmony wit the Scriptures, but by the fact that it in actual agreement with them and a faithful restatement of the Gospel a the central theme of the Scriptures.

At the meetings on the administra tive level between officials of the Wis consin and Missouri Synods during th early part of 1953 one of our essayist said: "A committee that will adopt thi statement can no longer subscribe t a broad interpretation of the 'Friendl Invitation,' yea, has canceled actually even though not formally, any an every broad interpretation."

The reader will judge for himsel whether the continued negotiations in volved "a denial of the truth" and also whether, because of continued negotia tions, we should be charged with union istic practice.

I would request the Hon. Wiscon sin Synod in all sincerity and in al earnestness to withdraw these charges and by no means to use them as arguments for severance of relations with our Synod. May God graciously grant it.

JOHN W. BEHNKEN

The Psalter

Seven Times a Day

Psalm 119:164: "Seven times a day praise Thee because of Thy righteous judgments."

The annual Thanksgiving season affords the opportunity to review again the multitude of blessings, national and personal, material and spiritual, which a gracious God has bestowed upon us. But the Christian does not wait for a presidential proclamation to bestir him to give thanks to God. Nor does he restrict his thanksgiving to the fourth Thursday of each November.

How often should we give thanks to God? "Seven times a day," says the Psalmist. This is not an arbitrary figure; the Psalmist is not advocating a mechanical prayer schedule, such as the Moslems have. That kind of arrangement degenerates quickly into a mere outward routine.

"Seven times a day" is simply the Psalmist's way of saying that he gives thanks to God at every opportunity. Every time he thinks of God, gratitude fills his heart.

How often do we thank God for what He does for us? Seven times a day? Or just once a week — in church on Sunday morning? Do we thank Him just by "rattling off" our familiar prayers? Or does our thanksgiving well from a dedicated heart?

Actually, when we say with the Psalmist, "Seven times a day do I praise Thee," we mean that our whole life is to be an expression of thanksgiving. Our praise of God is not something that we utter; it is something that we *live*.

We have ample reason to praise God: "because of Thy righteous judgments," as the Psalmist declares. His dealings with us are always good and kind and upright.

Thanksgiving Day reminds us again of the bounties without measure that we have come from the hand of God: food and clothing and shelter, safety and comfort and health.

But we must praise Him especially for the greatest boon of all: forgiveness of sin and the hope of heaven through faith in the atoning blood of Jesus Christ. This, above all, is His righteous judgment," based not upon our own righteousness, but upon the righteous merits of His Son.

How often shall we praise our God? Seven times a day? No, rather, seventy times seven."

THOMAS COATES

JHS And Jesus Said

If ye shall ask anything in My name, I will do it. JOHN 14:14

Another pearl from the jewel casket of the Last Discourses (John 14 to 16). Jesus had told the disciples that they would do even greater works than He, referring to the extension of His kingdom, which was to be accomplished through their instrumentality. It was a magnificent, thrilling promise. Could it be carried out? Jesus adds an explanation, as it were. He says: In doing My work you naturally, realizing your own weakness, will pray; you will ask for help, power, wisdom, tact, patience, and all the other factors important for success. This prayer will not be ineffectual. When you with your petition appear before God's throne in My name, I Myself will do what you ask for. — This promise of our Lord is a most heart-warming assurance.

But what does He mean when He says "in My name"? We use the expression every day in our prayers. While we all, I think, have some vague notion of what is meant, we find it difficult to put our thoughts in precise terms. The heavenly Master here tells the disciples that they must have the blessed name of Jesus on their lips and in their hearts when they pray. There is a special bond between Him and His followers. He is their Shepherd, they are His sheep. When they come to God's fountains to be refreshed and strengthened and say, "We belong to the flock of Jesus," their request will not be denied. It is this connection with our Lord which opens the door to the divine treasures. Hence a short phrase which we could well substitute for "in My name" is "as My disciples." Jesus says: When you come before God as My disciples, pleading that you belong to Me, your prayer will not be in vain.

Every informed Christian will see at once that there is much implied in the use of the phrase. Chiefly it says good-by to all feelings of self-righteousness, personal merit, or dignity. It expresses the conviction that only through Christ we are possessors of God's pardon and heirs of eternal life. The beautiful words we use frequently in looking up to Him state the truth which is basic: "Jesus, Thy blood and righteousness, my beauty are, my glorious dress." He whose heart is attuned to these words prays "in the name of Jesus," whether he employs the phrase or not.

WILLIAM F. ARNDT

The Lord's Supper

How can the Lord's Supper confer such inestimable blessings on us as "forgiveness of sins, life, and salvation"? Where does this Sacrament obtain its power?

The Lord's Supper obtains its power from the words of Christ. Which words? The words of institution. When Jesus instituted the Holy Supper, He did not silently distribute the bread and the wine, but He spoke words while performing this sacred act. And when He commanded His disciples, saying, "This do," His command included not only the distribution of the visible elements, but also the speaking of the words of institution. "These words," says Luther, "besides the bodily eating and drinking, are the chief thing in the Sacrament."

But only he who believes these words of the Lord Jesus receives any benefit from Holy Communion. The words of Christ always require faith. To obtain the benefits of the Sacrament, a person must believe that he receives "forgiveness of sins, life, and salvation" from the Sacrament.

The Lord's Supper is intended for Christians only. It is to be administered to those who have been baptized in the name of the Triune God, who repent of their sins and desire to amend their sinful lives, who believe in the Lord Jesus Christ as their heaven-sent Savior, who endeavor to conform their whole lives to the rule of God's Word. People who are not Christians, who have not been baptized, who are ungodly and impenitent, who hold to any false doctrine, and who are unable to examine themselves, are ineligible to receive the Lord's Supper.

Before going to the Lord's Table we must examine ourselves whether we are worthy communicants. We should examine ourselves "whether we truly repent of our sins; whether we believe in Jesus Christ as our Savior; and whether we have the good and earnest purpose with the aid of God the Holy Spirit henceforth to amend our sinful lives." Whoever can sincerely give an affirmative answer is a worthy communicant.

No other preparation on our part is required by Scripture for a worthy reception of the Lord's Supper. "Fasting and bodily preparation are indeed a fine outward training; but he is truly worthy and well prepared who has faith in these words, 'Given and shed for you for the remission of sins.' "

CURTIS C. STEPHAN

Editorials

At the Dawning

November 27, the First Sunday in Advent, ushers in a new church year. In the Old Testament, God commanded the observance of certain religious festivals; in the New, church observances were left to Christian liberty. The early church established cycles which revolved around the main events in the life of our Lord — His birth, His death, His resurrection, His sending of the Comforter. By the time of the Reformation idolatrous observances had been added to the church year. Luther purged the year of such unscriptural additions. However, unlike some Reformed leaders, he retained the festivals which had value for the edification of the Christian congregation.

Christians live in the world, and therefore they observe the civil year in their association with their fellow men. But a disciple of Christ welcomes the annual rehearing of the Savior's life story in order to draw spiritual sustenance and renewed strength for his own Spirit-wrought life.

Eagerly the child of God enters the season of Advent, thrills to the hymns of anticipation, and rejoices at the good news of the King's coming. Advent is for him a tableland from which he views the approaching Dawn and sees it break forth on the mountaintop as the glorious Sun of Righteousness, the Dayspring from on High, the Light of the World.

This new church year may be your last. Let it be a year of grace.

Science and Revelation

The inspired account of the Creation, as found in Genesis, is a simple story, rendered in simple words. In a series of word pictures, easy to understand, the great events of the first six days are portrayed in beautiful and poetic language. There are people who would have the account of the Creation in the language of science rather than in the simple manner of Genesis. God did it in the latter way.

Life was simple among early, primitive people. They were not proficient in scientific knowledge. If God had spoken to them in modern terminology, they would not have understood. Suppose He had spoken of electricity in this manner to Moses or Job or Isaiah: "A watt is the product of volts and amperes; one ohm of resistance permits the one ampere to flow at one volt of pressure." Who of the writers or their readers would have grasped the meaning? The sacred record would have been unintelligible to countless generations. But those very writers wrote about the electric phenomenon of lightning in words their readers could understand.

Scientific theories come and go. Textbooks are written and later discarded, as laboratories make fresh discoveries. One wonders how many currently accepted theories in many branches of science will have to be discarded in the coming atomic age.

Science deals with human knowledge and is sometimes mistaken; its findings cannot always be regarded as final. New discoveries change the course of scientific tho But God's revelation is the absolute truth, authentic, Theories come and go, but the sublime story of Cre has endured through the ages.

A Most Exciting Experience

The WITNESS points with gratitude to the seven Fo Mission Builders, Walther Leaguers, who are wor without pay to build a hospital in New Guinea.

This is "the most exciting experience" of their l these young men write. Amid primitive conditions see "what it means to preach the Gospel to heathen," League's quarterly newsletter to the clergy reports.

How different these seven builders from the irresp sible "hot rodders" whose pursuit of excitement in s often leads to tragedy! More power to the builders to the Walther League!

Points Well Taken

Reprimanding church members who "give God a that is less than 10 per cent, Dr. Henry Smith Lei executive secretary of the Congregational Chris Churches' Mission Council, recently scored contributi made at the end of the year. This means, he said, t "we gather up the crumbs after we have eaten and give God the fragments."

Dr. Leiper also complained that two thirds of church body's membership never give anything for work outside their own parish. As a result they "i plement very inadequately" their prayers for the extens of Christ's kingdom.

A congregation which ignores the world mission of t church, he added, is like a hospital whose doctors, inter and nurses care for one another's health but decline to a the sick outside.

Hasty Generalizations?

Suburbanites are joining churches so fast, accordi to Rev. Gibson Winter (Episcopalian) in the *Christi Century*, that there is not enough time to indoctrina new members. This judgment does not square with the fa that even in the suburbs The Lutheran Church — Missou Synod has a reputation for being "strict," because it r quires candidates for membership to have a thorou knowledge of the fundamental teachings of the Bibl It would be interesting to know how many adult mem bership groups are presently being indoctrinated in Mi souri Synod Lutheran churches.

In an inaugural address at Garrett Bible Institut Methodist Bishop Edwin E. Voigt charged that church are neglecting the "practical aspects of ministerial trai ing." Obviously the bishop has not heard that The L theran Church — Missouri Synod requires of its semina ians a year's vicarage and field work during the summ months as well as during the school year.

Loose Leaves

Two Angels

There is an old legend which says that two angels were out from heaven one day, each with a basket, to er the prayers of God's people. One of them was the el of Thanksgiving, and his duty was to gather all prayers of those people who wanted to thank God blessings which they enjoyed. The other was the el of Petitions, and he was supposed to gather all the vers in which people were making requests to God. the end of the day, when they returned from their gnment, the Angel of Petitions had his basket heaped and in addition to the heaped basket he was carrying ag on his back stuffed full of requests. The Angel of nksgiving, on the other hand, had to hang his head hame when he presented his prayer basket with only e little prayers of gratitude bouncing around in it. t's just a legend, but it carries a lesson. We can find many things to ask of God, but our list of things for ch we are genuinely grateful is often very small. l's mercies are new every morning. The trouble is we take most of our blessings too much for granted. loesn't occur to us to tell God once in a while how ch we appreciate the air we breathe and the water we ık and the freedom we enjoy and things like that.

The Angel of Thanksgiving will be around on the 24th his month with his basket to pick up expressions of itude from God's thankful people. Let's see to it that doesn't have to return with an empty basket. Let's to God's house on Thanksgiving Day in the spirit of uine thankfulness and express our gratitude "with rts and hands and voices." — *St. John's Lutheran,* Den- Colo.

"Peace Be to This House"

So quietly that many non-Lutherans only vaguely know there, little Concordia College on Milwaukee's old West e has radiated Christian influence through the commu-, the nation, and the world for three-quarters of a cen- now. It enters today upon the observance of its 75th iversary year.

t is a Missouri Synod institution for recruiting the istry. It takes youths through the four high school rs and two more of pretheological training. Almost all ts graduates hold firm in their intent and faithfully go to seminary. From there many Concordia men have e to the ends of the earth, saying, as Jesus instructed, ace be to this house."

The atmosphere of Concordia is dedicated but not astic. Again quietly, but unmistakably, its boys and alumni pervade the community with a wholesome in- nce. And generous laymen in turn have helped its lest campus grow physically.

t is appropriate now for thoughtful Milwaukeeans, of tever faith, to feel grateful for such spiritual assets , and to think of Concordia in Portia's terms:

How far that little candle throws his beam!
So shines a good deed in a naughty world.

— *Milwaukee Journal,* September 4, 1955

What's the Answer?

Question: What is the meaning of the phrase which occurs in our Communion liturgy in the proper preface for Lent (p. 25): ". . . and that he who by a tree once overcame likewise by a tree be overcome, through Christ, our Lord"?

Answer: The subject of this poetic clause is Satan, who soon after the creation of man overcame our first parents by his cunning deceit with respect to the tree of the knowledge of good and evil. By that one victory he obtained the mastery over the whole race (Rom. 5:12-19). Christ, however, by His holy life and His innocent death upon the tree of the cross destroyed him who had the power of death, that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage (Heb. 2:14, 15). Thus life rose again at the very place at which death arose, namely at a tree.

Question: Why are members of the Lutheran Church asked not to take Communion in another church even though it is accepted as a Christian church?

Answer: Our church has always upheld the principle that the public partaking of the Lord's Supper is a testimony of the oneness of faith (1 Cor. 10:17). How could we with good conscience commune at a Roman Catholic altar, where a mutilated Sacrament is distributed in that the laity is given only the bread? Or how can we kneel for Communion at a Reformed altar or Communion table where the real presence of the body and blood of our Lord is denied? We are not one with them in the faith concerning the Sacrament and in numerous other respects. While among the various Lutheran bodies in our country no such radical differences exist, yet there still are things that divide us, and for that reason we do not practice altar or pulpit fellowship with them until these differences have been removed.

Question: What is your explanation of the statement by some Basilican Fathers that the Aramaic tongue spoken by Christ and Peter admits of no distinction between the words "Peter" and "Rock" (Matt. 16:18-20)? Is that true?

Answer: While it is true that in the Aramaic language the words for *Peter* and *rock* are identical, whereas in St. Matthew's inspired record their endings differ slightly, there is no connection between this text and the Roman Catholic Church. Not Peter, but Christ, is the Foundation of the church (1 Cor. 3:11). Furthermore, whatever powers Jesus granted to Peter (Matt. 16:19), He also gave to the other disciples shortly thereafter (Matt. 18:18), so that in Eph. 2:20 St. Paul speaks of "the foundation of the Apostles and Prophets." Indeed, when Jesus granted the power of absolution to His disciples on Easter evening in the Upper Room (John 20:23), others besides the ten Apostles were present (Luke 24:33). Finally, when Christ gave the Great Commission (Matt. 28:19, 20) on the mountain in Galilee, it is safe to assume that not only the Eleven were present, but that at this occasion Jesus was seen by more than 500 brethren at one time (1 Cor. 15:6).

O. E. S.

SENIOR COLLEGE

Dr. Martin J. Neeb was installed as the first president of Concordia Senior College in a vesper service at Bethlehem Church, Fort Wayne, October 23.

In the picture of the procession, first shown is Robert Hopmann, marshal, research assistant for the Board for Higher Education, followed by Dr. Neeb; Dr. W. F. Lichtsinn, chairman of the Board of Control, who read the installation rite; Dr. Oliver Harms, chairman of the Committee on Colleges and Seminaries of Synod's Board of Directors, who preached; and (partly hidden) Prof. Herbert G. Bredemeier, president of Concordia, Fort Wayne. Others officiating were Dr. W. C. Birkner, chairman of the Board for Higher Education, and Rev. Arno Scholz, senior pastor of Bethlehem.

For the past ten years Dr. Neeb was Executive Secretary of Synod's Board for Higher Education. Previously he had 18 years of teaching and administrative experience at Concordia College, Austin, Tex., and the University of Texas.

He was graduated from Concordia, Fort Wayne, in 1924 and from Concordia Seminary, St. Louis, in 1929. Seward awarded him an honorary LL. D. degree in 1953.

NEUMAN

At Installation of Dr. Martin J. Neeb

NOTE: *Senior College reports will henceforth appear in articles and also in a synodical-college column.*

College and Seminary Presidents Meet

The council of college and seminary presidents met in plenary sessions with Synod's Board for Higher Education at Concordia College, Fort Wayne, October 24—26.

According to Dr. Walter C. Birkner, chairman of the Board for Higher Education, who presided at the sessions, the presidents listened to 320 speeches. Incidentally, the speeches were the kind good educators should make: to the point and brief!

The presidents talked about God's purposes and your interests and mine in the 14 institutions of higher learning which our Synod supports for the training of ministers and teachers. These schools (10 junior colleges; 2 four-year teacher-training colleges; 2 seminaries), located in strategic parts of the United States and Canada, have grown considerably during the past decade to meet the manpower needs of an ever-expanding church.

synodical high schools, the Boar Higher Education prepare a ca study of the educational, professi and recruitment values of this They advised that additional cha in our educational system shoul made only if the best interests o church are served.

Executive Secretary Walter F. V brecht reported a record enrollr of students this year: 2,488 at the preparatory schools; 1,214 at teacher-training colleges; 1,188 at seminaries. These figures represe 7.4% increase over last year an 40.7% increase over 10 years About 90% are preparing for the C pel ministry in the Missouri Sy

Robert Hopmann reported on 1954—55 System Testing Progr which includes a battery of test measure the academic, cultural, psychological levels of students at colleges.

College and Seminary Presidents met with members of the Board for Higher Education at F Wayne, October 24—26

First row (l. to r.): Dr. Oliver Harms, chairman of committee on colleges and seminaries of Board of Direct Dr. Walter Birkner (BHE), Profs. Walter F. Wolbrecht (BHE), Lambert Mehl (Concordia, Mo.), Martin Koehn (River Forest), Oscar Walle (Oakland), Albert Meyer (Bronxville), and Walter Wangerin (Edmonton).

Second row: Dr. James Manz (BHE), Dr. Martin J. Neeb (Fort Wayne), Prof. Walter Stuenkel (Milwauke Dr. Thomas Coates (Portland), Rev. Leonard Heidemann (BHE), Dr. W. Poehler (St. Paul), and Dr. Paul Zimm mann (Seward).

Third row: Dr. Alfred Fuerbringer (St. Louis), Dr. Carl Mundinger (Winfield), Prof. Herbert Bredemeier (F Wayne), and Dr. George Beto (Austin).

The presidents devoted one of their sessions to a discussion of the topic "The Board of Control of a Synodical College or Seminary," with special reference to the functions of this board, the qualifications of its members, and its relation to Synod, the Board for Higher Education, the president and faculty of the respective institution.

Considerable time was spent in discussing the future of the synodical high school. On this vital issue the group submitted the following statement to the Board for Higher Education: "We believe that the synodical high school is a valuable unit in the training of professional workers and affords unique educational and recruitment opportunities to the church." They agreed further that in view of current discussion on the advisability of continuing to maintain

Walter Gast, one of the lay mem bers of the Board for Higher Edu cation, on the basis of statistic studies of synodical growth, under took to estimate the probable need ministers by 1980 and of teachers b 1970. If Synod continues to grow a the rate of increase experienced sinc 1924, we shall need 7,411 pastors b 1980 and a total of 5,913 teachers b 1970. His study clearly indicates tha the church must concern itself con stantly with producing ministers an teachers in adequate numbers.

Devotions at the sessions wer conducted by Dr. James Manz an the writer, pastor members of th Board for Higher Education.

Our college and seminary presi dents are a fine group of men — God fearing, capable, alert, progressive Thank God for them!

Hinton, Iowa L. W. HEIDEMANN

District Conventions

BRIEF REPORTS

Montana

ıe Montana District, one of Syn- youngest, used as its convention e "Gratitude for a Decade of e" at its tenth-anniversary meet- ı Trinity Church, Billings, Mont., ber 3—7.

hree pastors and two congrega- joined Synod. After hearing that District's first Christian day school opened (Billings), that another is r construction (Libby), and that kindergartens exist (Libby, e, Missoula), the delegates sang common doxology. They also d to call a mission secretary. laymen were added to the Board Directors.

During the past decade the District experienced a 50% increase in municant membership. The grace giving has registered an even ter advance — 215%.

Dr. Herman Harms represented od. The convention essay on "The stian Church" was read by J. T. Mueller, Concordia Semi- , St. Louis.

Southern

"This is probably the most important resolution to be passed," said President Paul W. Streufert when delegates to the 48th Southern District convention endorsed the program of Synod's Department of Evangelism. Mission Committee Chairman Rev. Henry Meyer pointed out that there are Southern cities from 50 to 100,000 which have no Lutheran church.

Grace Church was host to the meeting at Mobile, Ala., October 17 to 20. Dr. Herman Harms surveyed Synod's work throughout the world. The doctrinal essay, "The Sacrament of Holy Baptism," was presented by Dr. Paul M. Bretscher.

Speaking of the District's ability to meet a goal of $125,000, Leslie Allenstein, Gadsden, Ala., announced that small congregations had reported "amazing results" in the "God's Bank" church-extension campaign. The total budget of the District, $92,000 in 1955, was increased to $185,000 for 1956.

Six pastors, one teacher, and one parish became members of Synod.

Southern Illinois

On October 17, when the Southern Illinois District opened its 31st convention at St. John's Church, Chester, Ill., Rev. Martin P. Studtmann wired his acceptance of the call to become Executive Secretary. At the final session of the four-day conclave, delegates of the District's 99 congregations welcomed their new executive, who is relinquishing his Kingsville, Tex., pastorate as well as the editorship of the Texas District Supplement of the LUTHERAN WITNESS.

President Harry C. Welp in his annual report noted that in the past year the District's vacancies had been reduced from 17 to 5 and that one third of the parishes in Southern Illinois maintain Christian day schools, with a total enrollment of 3,530. Five pastors, three teachers, and one congregation joined Synod.

Dr. Walter F. Lichtsinn recounted synodical activities in all the world. The convention essay, delivered by Prof. Lorman F. Petersen, Springfield, dealt with the historical background of the Lord's Supper.

Resolutions adopted called for (1) the inauguration of a social welfare program with a full-time District social worker; (2) the implementation of a rural life program; (3) a 200% increase in the Church Extension Fund's borrowing power; (4) the extension of Synod's evangelism program.

How Did We Get the Bible?

(Continued from page 5)

ght to St. Petersburg. In 1933 n sold the manuscript to the ish Museum for half a million ars. It contains about one third he Old Testament, some of the . Apocrypha, the entire New ament, and two post-Apostolic ings. Photographic facsimiles of ages of this valuable manuscript be purchased today for less than hundred dollars!

Codex Vaticanus: This most pre- s of all Greek Bible manuscripts dates back to the early fourth ury. Most likely written in Egypt, as brought to the Vatican Library Rome already in 1448 by Pope olas V. There, strangely, it re- ned almost inaccessible to Prot- nt Bible scholars for almost 450 s. Finally in 1889—90 photo- hic reproductions were made lable to the world. This codex, is written on vellum, contains t of the Old Testament and the Testament, except 4½ chapters Hebrews, Philemon, 1 and 2 Tim- , Titus, and Revelation.

Codex Alexandrinus: This fifth-century manuscript had been brought from Egypt to England as early as 1627. This was too late for use by the King James Version translators (1611). Besides, this lone old manuscript was not really put to any effective use until some two hundred years later. It contains the entire Bible in Greek, with some fragments missing and some Apocryphal books included.

These three ancient Biblical manuscripts have come into their own only within the last one hundred years.

Recent Papyrus Finds

Of particular interest and value are some half hundred papyrus fragments of the Greek New Testament dating back as far as the third and second centuries! These have come to light in Egypt within the last 60 years. Most important of these are the Chester Beatty manuscripts in 1930, said to have come from some early Christian church library near Memphis on the Nile. While eight of twelve manuscripts contain portions of the Greek Old Testament, three of them contain portions of fifteen New Testament books, or in bulk about one half of the New Testament, ascribed to the third century. — A most interesting and important papyrus fragment is a small scrap measuring only 3½ by 2½ inches, now in the John Rylands Library at Manchester. First acquired in 1920 with many other papyrus fragments, it was in 1935 identified as the very oldest fragment of the New Testament, dating back to the first half of the second century! It contains on both sides portions of the 18th chapter of John's Gospel, written perhaps less than fifty years after the Evangelist John wrote the original, proving, by the way, that John's Gospel did not originate several centuries after Apostolic times, as higher critics had maintained.

The three important 4th and 5th century codices, mentioned above, some 200 other uncials dating from the 5th to the 10th centuries, and the half-hundred papyrus manuscripts, many from the 2d and 3d centuries — none of these were available to Luther and to the King James translators. Today they are essential in determining the Greek New Testament text. Our next article will tell how these oldest texts are used in modern translations.

Religious NEWS

The Church The World The Nation

When 1,715 prints of "Martin Luther" were sold, the film set another record, Lutheran Church Productions, Inc., sponsors, announced. Since September, when 16-mm. prints of the film were made available at $150 each, churches bought the prints on the permanent ownership plan. "Never before in the history of the film industry has a feature-length motion picture received such wide release," Robert E. A. Lee, executive secretary of LCP, said. "Normally, no more than 500 prints of a film, with the average being about 300, are made."

The new Urban Advisory Commission of Synod met in Chicago in October to discuss plans for studying the problems of city churches. Members of the commission are: Rev. William A. Drews, Executive Secretary of the Eastern District; Ferd Gast, St. Louis businessman; Rev. Norman Temme, pastor of First Lutheran Church, Omaha; and Rev. Ross P. Scherer, professor of sociology at Valparaiso University.

The Joint New York-New Jersey Pastoral Conference at its September meeting resolved to send the following two memorials to Synod for consideration at the 1956 convention, the *Atlantic District Edition* reports:

WHEREAS, The congregations of Synod are looking to Synod for Scriptural guidance in solving problems presented by racial segregation and racial discrimination; therefore be it

Resolved, That The Lutheran Church — Missouri Synod, on the basis of God's Word and the application of the law of love, speak out on this issue.

WHEREAS, The compulsory attendance at religious services in the military establishments and at military academies is contrary to the American spirit and may involve an infringement of conscience; be it therefore

Resolved, That we, The Lutheran Church — Missouri Synod, assembled in St. Paul, Minn., petition both the Executive and Legislative branches of the Government to take such action as will 1) abolish the present compulsory attendance at divine services at the Military Academy at West Point, and 2) afford an opportunity for each denomination to provide spiritual care of its members at its own expense.

Robert Peterson photographed last Palm Sunday at Jefferson Park Lutheran Church

Robert Peterson, 13, one of the three boys whose brutally murdered bodies were found near a forest preserve in the Chicago area October 18, was a member of Jefferson Park Lutheran Church, Chicago.

His pastor, Rev. William F. Eifrig, reported to the WITNESS that Robert was confirmed last Palm Sunday and was a faithful member of the junior Bible class. "Born February 11, 1942, Robert was baptized in Jefferson Park Church in his infancy," the pastor wrote. "His parents, Mr. and Mrs. Malcolm Peterson, his two younger sisters and baby brother, have resided in our parish about 12 years. I instructed and baptized his father and also baptized the other children.

"Robert attended our Sunday school from Primary to Senior classes. Through all these years his record was way above average — in both interest and conduct. Because of his mother's illness, Robert even as a 10-year-old assumed duties and responsibilities unknown to most boys of that age.

"During the past year, Robert often accompanied his father, a good bowler, to watch him bowl. Quite interested in the game, the son was a good bowler in his own right. This accounts for his visiting a bowling alley, where he was last seen.

"As to the tragic Sunday: . . . the boys had been to the Loop to see an educational movie of Disney's picture of Africa, which the school had recommended to the pupils.

At the funeral service, October 20, in Jefferson Park Church, the children's choir sang Robert's fav hymn, "Jesus, Savior, Pilot A reporter said over television was one of the most comforting Christian funeral services" he ever attended.

In the sermon, Pastor E said: "Robert was made awar Christ's great promises: 'I am Way, the Truth, and the Life,' 'I am come that you might have and have it more abundantly.' Ro was encouraged not to face life in kind of world alone, but to take a hold on the Pilot Wheel of his lif know and follow the pointed han Jesus at his side, and to let Him c the course over the sea of life to l one and only safe haven. . . .

"Robert learned that our L standing ever at our side and dir ing our course of day-by-day liv would not leave us helpless and c fortless. So he, too, was led to mountainside where our Lord pla upon our lips that prayer, 'O Father which art in heaven . . . deli us from evil.' "

In reporting the service, the C *cago Tribune* said: "The pastor urged the congregation, 'Be not ov come with evil, but overcome with good.' When our emotions aroused, our cry for justice should mixed with righteousness and m lowed with mercy."

At the grave, Pastor Eifrig re from the 121st Psalm, including: "T Lord shall preserve thee from all ev He shall preserve thy soul."

Synodical Conference 4-H Ch members attending the five-d national 4-H Club Congress in Ch cago are urged to worship on Noven ber 27 in the Missouri Synod chur near the Loop — First St. Paul's, 13 N. La Salle St. Dr. James Manz, pa tor, whose telephone number Cornelia 7-2868, will arrange f escorting the Lutheran 4-H membe and their friends from their respecti hotels to the church.

Wittenberg College, Springfiel Ohio, has received a gift of $1,500,0 from Mr. and Mrs. Harold O. Thoma of Canton, Ohio. The gift is th largest in the 111-year history of th college and the largest amount eve given to a Lutheran College in Amer ica, according to Dr. Gould Wickey executive secretary of the Board o Higher Education of the United Lu theran Church in America.

nald Idel, a student at Con- Teachers College, River Forest, illed in an auto accident outside uis, October 14. He was on his ome to Rosebud, Mo., for the end.

e Breck School, Episcopal day for boys, in St. Paul, Minn., has sold to the Evangelical Lutheran ch for $800,000. Only a short lies between the ELC's eight- campus of Luther Theological nary and the Breck property, six buildings on 37 acres. The School plans to relocate in eapolis by September, 1956.

uring the recent polio epidemic outhern Wisconsin, elementary l openings were postponed. An -member committee of the Lu- n Principals' Conference of Mil- ee planned and produced special ol-time" programs over two TV stations for one and a half s each day of the emergency. E. F. Brauer and B. Schumacher e District's Education Office were sers, and Principals W. Dobber- L. Saeger, and D. Rosenberg leaders in producing the 54 15- te class sessions telecast over MJ-TV and WISN-TV.

ince the management of both sta- encouraged the committee of erans to include regular religion ns as they would be conducted hristian day schools, the 13 par- ating teachers brought their mes- s not only to the hearts of the ren but also into their homes.

ecause many commendations on e programs reached the stations nail and by phone, WISN asked Lutheran schools to assume time nd the periods originally allotted hem. One woman commented: v I know the difference between rely secular and a Christian edu- n."

Those youngsters were the best- ved big crowd I have ever en- tered in a lot of years in the l business," was the compliment h Manager J. James Ruttman the 560 Michigan District Wal- League guests registered at the croft Hotel in Saginaw, head- ters for the district convention. n editorial "Healthy Back- nd" in the *Saginaw News* of ember 20, which commented on Ruttman's triple A-1 rating of Walther Leaguers' behavior, d: "It doesn't imply that these youngsters from all parts of igan were subdued or severely plined. To the contrary, they buoyant spirits, as would be ex- d of any youth delegation. But might suggest that the hotel's y experience reflected something in the character of youth: Given advantage of a solid religious background and a highly motivated purpose toward which to direct its energies, today's youth is every bit the equal of any other generation.

"When there's talk of delinquency going around — and when isn't there? — oldsters could draw an object lesson from the conduct of youths whose ambitions and need of recognition are appreciated, understood, and encouraged. We believe the Walther Leaguers typify such a healthy background — so they just naturally measure up to it."

An original copy of Bull *Exsurge, Domine,* dated June 15, 1520, and written by Pope Leo X, threatening Martin Luther with excommunication if he did not recant within 60 days, was exhibited at St. Luke's Lutheran Church, New York City, on Reformation Sunday. Rev. Albert L. Neibacher, pastor, said: "I believe this is the first time this Bull has been exhibited in America. We have it on loan from one of the members of the church. It was obtained from a rare book dealer in London who secured it from Germany. It was formerly in the Stuttgart Library and sold by them. . . . Before that it was in a monastic library which during the last century was confiscated by the government and made state property. This Reformation item is so very rare that it is practically unprocurable."

The Bull *Exsurge, Domine* takes its title from the initial words of "Arise, O God, judge Thine own cause," which is a partial quotation of Ps. 74: 22. By command of the Pope, the Bull was printed by Jacob Mazochius in Rome. It was originally posted at the Lateran, the apostolic chancery, and the cathedral churches of Brandenburg, Meissen, and Merseburg. John Eck, foremost opponent of Luther, was charged to deliver the Bull personally to Luther. Luther received the Bull October 10, 1520.

Listing 41 alleged errors in the writings of Luther — some of the "selected errors" accuse Luther on such doctrines as purgatory, penance, indulgences, original sin, justification by faith, and the Lord's Supper — the Bull gives the Reformer 60 days to recant; unless he does so, he is threatened with excommunication.

After many appeals for Scriptural proof of his alleged errors, and after an appeal for a general church council to consider the teachings of the church on the controversial issues involved, Luther met with the doctors and the student body of Wittenberg University at Holy Cross Chapel on the morning of December 10, 1520. On the shores of the Elbe River, Luther burned his printed copy of Bull *Exsurge, Domine* and the canon law of the church. As he threw the Bull into the fire, he said: "Because thou hast destroyed the truth of God, may the Lord consume thee in these flames." After the burning of the Bull, the audience sang the Te Deum and the De Profundis, whereupon the faculty and students returned to the university.

January 3, 1521, Pope Leo X issued Bull *Decet Romanum,* which excommunicated Luther from the Roman Church. This Bull was unnecessary because Luther broke with the church when he burned the canon law and the Bull *Exsurge, Domine.*

Invest with Synod

"The challenge of missions lies in the opportunity afforded for an investment with the largest possible return. Investments have a dwindling return these days, and the principal is increasingly insecure. A businessman recently said: 'I used to be able to invest any surplus funds at ten per cent, but now if we can find something secure in which to invest at two per cent, we think it is wonderful.' Another businessman said: 'I am going to get my money out of my business just as quickly as I can and invest it all in God's work. It will be His responsibility then.'"

The above quotation from *A Guide for Mission Study* by Harold B. Street expresses the thought behind the resolution of Synod's Board of Directors empowering the Treasurer to borrow money for missions from our people at three per cent interest. To date Synod has paid two per cent on demand notes. It is now offering three per cent on notes to be held for a minimum of five years.

Loans of $100 and up may be made by anyone at any time. They are guaranteed by Synod and certified by notes issued by Synod's Treasurer.

Approximately two hundred thousand dollars per month is needed at present by the Church Extension Board to meet the requests for aid in building new churches and schools. This money is always lent; never spent.

To make a loan to Synod, fill in the following form, and send it to Synod's Treasurer.

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Enclosed is a check in the amount of

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Signed .....

Address .....

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Books

The Chapel Hour. By Thomas Coates. Concordia Publishing House, Saint Louis, Mo. 1955. 184 pages. $2.00 net.

The book's 53 messages from President Coates to his students at Concordia College, Portland, direct the reader to walk with Jesus all along life's way. The well-integrated, short, Christ-centered devotions move the mature as well as the adolescent person. The presentation is fresh throughout the book, but especially in the chapters: "Three Postures," "Divine Mathematics," "Spiritual Grammar." Many of the devotions for the church year and special occasions will draw the book's fortunate owner to reread well-written discourses exalting the Son of God. A gift a Christian will welcome, and a student will treasure.

Dr. Coates writes "The Psalter" column for the WITNESS.

Bible-Reading Practices in The Lutheran Church — Missouri Synod. By Edwin J. Fritze. Lutheran Education Association, River Forest, Ill. xiii and 97 pages. 6×9 in. Paper. $2.00.

This report is based on a survey made under the auspices of the Bible-in-the-Home Committee for the Council on Bible Study of Synod's Board for Parish Education.

The Board's research project reveals, for example, that one third of our people are on a near-daily Bible-reading schedule; the farmer and the labor group do less frequent Bible reading than the housewife and the business group; the Sunday school wields less influence on personal Bible reading than does the parochial school; family devotions are being held most in the homes of farmers; the King James Version of the Bible is by far the most popular version among our people; the pastor is the greatest personal influence toward regular Bible reading, parents and teachers rank second and third, respectively, in influence, but the home is the greatest influence.

The only study of its kind made by any denomination, the report will give pastors, teachers, parents, and the members of congregational boards for parish education new insights into a vital aspect of personal Christianity. The analyses and findings will aid in taking immediate steps to promote more Bible reading and family devotions.

Music

The Parish Organist, PART V, Advent and Christmas Music, No. 97-1382.

The Parish Organist, PART VI, Christmas and Epiphany Music, No. 97-1391. Edited by H. Fleischer and E. Goldschmidt. Concordia Publishing House. $2.00 each.

These organ books are a welcome and timely addition to *The Parish Organist.* Each book contains 24 numbers. Seventeen composers from the 16th to the 20th centuries are represented. These two volumes supply all the music the average organist needs for the regular and special services, carol concerts, and children's services during the seasons of Advent, Christmas, and Epiphany.

Most of the compositions are written on two staves and are therefore suitable also for reed organs, pianos, one-manual pipe organs. Suggested registration is given.

WALTER WISMAR

Deaths

Richard G. Runge (February 7, 1877, Bonduel, Wis., to August 24, 1955, Denver, Colo.), son of John and Emilie Schroeder Runge; graduated Concordia College, Milwaukee, Wis., 1898, and Concordia Seminary, St. Louis, 1902.

He served churches in Chamberlain, S. Dak., 1902—06; Sioux Falls, S. Dak., 1906—08; St. Francis, Kans., 1908—10; and Ludell, Kans., 1910—19, when he resigned. He re-entered the ministry in 1942 and was pastor of Immanuel Church, Burns, Wyo., until 1948, when he retired.

His wife, the former Hulda Gentz, whom he married in 1904, died in 1937. A daughter, Irene, survives.

The undersigned conducted the funeral services August 27 in Emmaus Church, Denver, and read the committal rites in Riverside Cemetery.

ARNOLD T. WANGERIN

Paul H. List (September 20, 1903, Wall Lake, Iowa, to September 7, 1955, Detroit, Mich.), son of Martin and Adelheid Beck List; graduated Concordia College, Fort Wayne, Ind., 1924, and Concordia Seminary, St. Louis, 1927.

He served Timothy Church, St. Louis, 1928—50, and St. John's Church, Detroit, 1950 until his death.

He is survived by his widow, the former Viola Popp, whom he married in 1928; and two daughters: Dorothy (Mrs. Philip Smith) and Ruth.

The undersigned conducted the funeral services September 10 in Saint John's Church and read the committal rites in Glen Eden Cemetery. Rev. Frank Pies officiated and Revs. Walter Gerken, Adolf H. Loeber, and Kurt T. Lohrmann spoke for the Michigan District, the Detroit Pastoral Conference, and the South Detroit Circuit, respectively.

CONRAD J. ENGELDER

Henry W. Behnke (March 31, 1886, Chicago, Ill., to September 10, 1955, Whittemore, Iowa), son of Fred and Augusta Rettke Behnke; graduated Teachers' Seminary, Addison, Ill., 1905; and taught in St. Paul's Lutheran School, Whittemore, Iowa, 1905—52. He was secretary of the congregation for 47 years and choir director for 30 years.

He is survived by his wife, the former Anna Bokelmann, whom he married in 1909, and by a daughter (Gertrude), Mrs. Wilbert Haberkamp, of Roselle, Ill.

The undersigned conducted the funeral services September 13 in St. Paul's Church and read the committal rites in St. Paul's Cemetery. Vice-President H. W. Discher spoke for the Iowa District West, and Martin P. Schorman represented the Teachers Conference.

PAUL G. WEINHOLD

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Kent, Samuel, Calvary, Baton Rouge, La. G. M. Kramer, Sept. 18.

PASTORS

Installed:

Beltz, Walter W., Holy Cross, St. Cloud, M by V. A. Ostermann, Sept. 18.

Bernthal, Herbert T., Bethlehem, Washing D. C., by Pres. W. H. Kohn, Oct. 16.

Boriack, Vernon, Student Chapel, Kalama Mich., as pastor to students of Wes Michigan College and Kalamazoo Coll Kalamazoo, Mich., by Paul J. Gold, Oc

Daniel, Andrew, Our Saviour, Detroit, M by E. H. Buchheimer, Oct. 2.

Graesser, Carl F., Jr., assistant pastor, Lu Memorial, Richmond Heights, Mo., by D S. Schuller, Sept. 25.

Hellwege, Emil E., Hope, Springfield, Oreg Robert E. Kunz, Sept. 11.

Lehenbauer, Osmar, Concordia, Fort Wa Ind., by Erwin Schnedler, Oct. 16.

Luecke, Richard H., pastor and chaplain, siah, Princeton, N. J., by Herbert C. Me Oct. 2.

Marquardt, Alwin C., Trinity, Henderson, by Alfred P. Winter, Oct. 23.

Neeb, Martin J., Bethlehem, Fort Wayne, as president of Concordia Senior Coll Fort Wayne, Ind., by Dr. Walter F. Li sinn, Oct. 23.

Pabor, Louis L., Trinity, Cape Girardeau, by O. H. Pooker, Oct. 23.

Rische, Gerhardt J., Christ, Meridian, M by F. H. Zucker, Oct. 2.

Schedler, Arthur M., St. John, Berlin, Wis. Marvin L. Rastl, Oct. 16.

Schreyers, William T., Good Shepherd, Gil Calif., by F. W. Boettcher, Oct. 16.

Simon, Donald E., St. Matthew for the D Jackson Heights, L. I., N. Y., by W. A. W termann, Oct. 16.

Waschilewsky, Paul, St. Paul, Linkville, Mi by Walter A. Pieper, Oct. 16.

Wegener, Fred A., St. Paul, Fairview, Ka by E. L. Bickel, Oct. 16.

Commissioned:

Lazos, Hector, missionary and pastor in H Trinity, Los Flores de Catia, Caracas, V ezuela, by T. W. Strieter, Oct. 16.

Schulenburg, Herbert J., missionary, Our S ior, Puente, Calif., by L. E. Faasch, Oct.

TEACHERS

Installed:

Althouse, Cand. J. Stanton, Immanuel, Whi stone, L. I., N. Y., by A. A. Maas, Oct. 23

Gade, Hugo, Calvary, Baltimore, Md., George H. Sommermeyer, Sept. 4.

Goeglein, Cand. Harold F., St. John, Monr ville, Ind., by H. C. Abram, Sept. 25.

Menke, Cand. James, Trinity, Saginaw, Mi by A. F. Bernthal, Sept. 4.

Mitchell, Cand. Kenneth, Christ, New leans, La., as teacher in Bethlehem Orph Home, by H. L. Honold, Sept. 11.

Schmidt, Donald E., Trinity, Sterling, Colo., Edgar F. Kruse, Oct. 9.

Schoepp, Leonard, St. Paul, Aurora, Ill., Walter G. Stallmann, Aug. 28.

Yoder, Cand. Oble, St. Matthew, New Yo N. Y., by A. W. Trinklein, Sept. 21.

Wanted

Used *baptismal font* by mission congre tion. Write: REV. FLOYD SCHWIEGER, Bethleh Lutheran Church, Canyon Lake and Rushm Sts., Rapid City, S. Dak.

Altar furnishings for new mission. — R G. A. GATZKE and VICAR THOMAS SCHUE St. Mark's Lutheran Church, 2800 Highla Rd., Baton Rouge 2, La.

Changes of Address

Pastors:

Bahr, Albert W., 19226 Hickory, Detroit 5, Mich.
Behrens, Henry J., 1400 Burry St., Joliet,
Bowles, Ray, 1902 Guadalupe, Laredo, T
Busse, William A., Jr., 302 E. Hill Ave., Gallup, N. Mex.
Durdel, Karl J., Wallace, Idaho
Eberhard, Leonard A., Dimock, S. Dak.

hring, Waldemar T., 200 Massachusetts, insley, Kans.
kmann, Carl A., 1512 Larkwood Dr., ustin, Tex.
ker, Orville J., 628 S. Englewood Ave., vansville 11, Ind.
es, William H., 10428 Biscayne Blvd., acksonville, Fla.
per, Chaplain Raymond L., d Armored Div., Fort Knox, Ky.
ffeld, Victor E., R. 2, Georgetown, Ind.
ck, Prof. Arthur W., 1 Seminary Terrace, St. Louis 5, Mo.
hler, Adolph T., 405 Washington, orthfield, Minn.
hler, Wilbur L., 13840 North Rd., forth Surrey, B. C., Can.
mphardt, Arnold E., 11 Birch Ave., Whitburn, Sunderland Co., Durham, England
z, Robert E., 429 S. First St., Cottage Grove, Oreg.
rabee, Eugene E., Star Route, Winlayson, Minn.
os, Hector, Calle del Centro No. 56, Los Flores de Catia, Caracas, Venezuela
nhardt, Elmer F., 1653 Winford Rd., Baltimore 12, Md.
ier, Simon, 9999 S. W. 35th Drive, Portland 19, Oreg.
hl, Theodore J., 3830 Garland, Wheat Ridge, Colo.
issner, Reuben F., 150 S. Miles, ppleton, Minn.
yer, Victor G., 2046 Bourdon St., Muskegon, Mich.
ehring, Henry W., 158 W. Pearl, Hazel Park, Mich.
rden, Erwin H., *c. r. m.*, 590 N. El Malino, Pasadena, Calif.

Ottke, Chaplain (Capt.) A. F., R C E M E, Barriefield, Ont., Can.
Plass, Ewald M. F., *em.*, 3481 N. Cramer, Milwaukee 11, Wis.
Riis, Clifford A., 300 Robin Hood Rd., Greenville, S. C.
Roehrs, Roland H., 7460 E. 42d St., Indianapolis 26, Ind.
Schaan, Herbert W., R. 1, Box 165, Augusta, Mo.
Schmidt, Amos A., 6504 N. E. 29th, Portland 11, Oreg.
Shibata, George T., 2627 Winnebago, St. Louis 18, Mo.
Steiner, Luther P., 2919 Via San Delarro, Montebello, Calif.
Stoehr, Adelbert, Irma, Wis.
Teske, Herbert J., Jr., St. Luke's Lutheran Church, Olmsted, Ill.
Tolson, Wenzel D., Grand Mound, Iowa
Weber, Arthur M., 1986 Crotona Ave., New York 57, N. Y.
Wentzel, Chaplain (1st Lt.) Ernest T., 60AAA Bn APO — 179, New York, N. Y.
Wiersig, Martin W., 13112 Bowen St., Garden Grove, Calif.
Winkler, George, 42C MacDonnell Rd., 2d fl., Victoria, Hong Kong
Wittenburg, Kenneth, Glenwood City, Wis.
Wudy, Robert O., San Jose, Ill.

Teachers:

Augustin, Ivan, 1105 12th St., Waynesboro, Va.
Brenner, Donald, R. 1, Monitor, Bay City, Mich.
Kebschull, Allen C., Mill Neck Manor, Box 12, Mill Neck, N. Y.
Keiser, Lawrence, 1814 Robin Rd., Orange, Calif.

Klinck, Robert, 21 Seminary Terrace, St. Louis 5, Mo.
Lunz, Robert G., 9321 Litzinger Rd., Brentwood 17, Mo.
Niemeier, Arthur, 724 W. Creighton Ave., Fort Wayne 6, Ind.
Nieting, Robert, 845 N. Terrace Dr., Elm Grove, Wis.
Prange, Glenn, 1140 Perry, St. Charles, Mo.
Rabe, E. G., Springdale Ave., Meriden, Conn.
Raymond, Darrell B., Smackover, Ark.
Richert, Fay R., 129 Green, Kingston, N. Y.
Sagehorn, Donald J., c/o E. Eggersman, 6459 S. Peoria, Chicago 21, Ill.
Schildt, Miles E., 1213 S. Kentucky, Evansville 14, Ind.
Staiger, Herman T., 665 Fifth Ave., Harvey, La.
Wendling, William D., 1611 S. Sixth Ave., Maywood, Ill.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau,** Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

What are we doing for Missions?

SYNOD

BUDGET		RECEIVED
$9,100,000.00	JAN.	$ ——
8,341,666.66	DEC.	——
7,583,333.33	NOV.	——
6,825,000.00	OCT.	4,686,397.76
6,066,666.66	SEPT.	3,893,106.48
5,308,333.33	AUG.	3,377,327.52
4,550,000.00	JULY	2,939,676.32
3,791,666.66	JUNE	2,449,051.25
3,033,333.33	MAY	1,970,470.12
2,275,000.00	APRIL	1,376,852.17
1,516,666.66	MARCH	779,935.28
758,333.33	FEB.	376,175.20

DISTRICT

Alberta and British Columbia	$ 11,457.29
Atlantic	155,475.45
California and Nevada	75,969.35
Central	466,663.44
Central Illinois	166,865.55
Colorado	38,689.48
Eastern	111,371.81
English	258,524.44
Florida-Georgia	15,605.36
Iowa East	108,175.27
Iowa West	205,544.14
Kansas	133,081.07
Manitoba and Saskatchewan	5,904.83
Michigan	452,883.71
Minnesota	403,051.20
Montana	18,458.94
North Dakota	61,177.39
North Wisconsin	182,258.38
Northern Illinois	370,192.67
Northern Nebraska	107,601.29
Northwest	88,979.80
Oklahoma	32,664.77
Ontario	31,500.00
South Dakota	40,423.10
South Wisconsin	233,945.81
Southeastern	77,614.17
Southern	13,629.86
Southern California	65,092.07
Southern Illinois	104,403.00
Southern Nebraska	130,129.22
Texas	87,575.33
Western	344,083.44
TOTAL FROM DISTRICTS, Feb. 1, 1955, to Oct. 31, 1955	$4,598,991.63

OPERATING STATEMENT

	1954	1955
Cash Requirements, Feb. 1 to Oct. 31	$6,075,000.00	$6,825,000.00
Cash Receipts, Feb. 1 to Oct. 31	4,099,832.74	4,686,397.76
DEFICIT	$1,975,167.26	$2,138,602.24

Charles E. Groerich, Assistant Treasurer

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